

# DISCONTENT

"MOTHER OF PROGRESS"

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WHOLE NO. 95.

## FAIR NATURE'S HOME.

Bright bowers sweet and flowery,  
Green gardens fresh and fair,  
With birds of pleasing plumage  
And notes both rich and rare.

From every tree and leaflet,  
A song and sermon free—  
In every bud and blossom,  
True life and liberty.

The perfect hand of Nature  
Paints everything aright,  
And where she's copied closely  
All things are pure and bright.

Sweet music in the valleys  
Reverberates around,  
And voices in the mountains,  
Re echo back the sound.

The bowers and the breezes,  
And rippling waters, too,  
All sing of health and beauty  
And life that's ever new.

The feathered songsters soaring  
On freedom's happy wings,  
Bespeak a life "worth living"—  
The life which freedom brings.

My home in Nature's domain,  
Is that for which I long—  
Where love and life and freedom  
Will be my constant song.

Where barriers all are broken,  
And boundless space unrolls—  
Where Nature's laws are written,  
And all of life controls

—Julia H. Johnson.

## DRAGGING HIS HIGH IDEALS INTO THE MIRE.

It seems to me that Mr. J. L. Jones is dragging the high ideals of his New Dispensation into the mire in his criticism of the farmers and Boers. While it is true that the average farmer is rather narrow minded, ignorant and unpolished, I prefer him, with all his shortcomings, to the sharp, cunning, smooth-tongued, well-educated, sanctimonious rascals parading up and down the country as the salt of the earth.

And since Mr. Jones has no sympathies to waste on the common laborers and farmers of the earth, nor on the Boers, either, it follows that either he has no sympathy for anybody or anything, or else only for the exploiters of mankind—the well-mannered, smooth-tongued upper tens, the noble four hundred, consisting of such lovable specimens of humanity as McKinley and Rhodes, Hay and Chamberlain, Depew and Astor.

And if the Boers are wrong and the English are right then the Filipinos are also wrong and the McKinley administration and the Republican party are also right. And every struggle for self government against tyranny since history was written was wrong, and overbearing, brutal oppression was always right. Yes, the French and American revolutions were wrong, and Jefferson and LaFayette ought to have been hanged, while the memory of kings George and Louis, and their well-mannered supporters ought to be kept in reverent remembrance.

Mr. Jones claims that the Boers are fighting for the liberty to suppress liberty.

Yes, fighting for the liberty to suppress the liberty of English capitalists and monopolists, to rob them and enslave them as they have robbed and enslaved Egypt and India and Ireland. Yes, and as they have robbed and enslaved their own kith and kin in old England itself, where a few well-bred, smooth-tongued, gentlemanly rascals have grabbed everything in sight, and the great majority of the people don't own anything and, besides, are so stupid and ignorant that they are proud of their own oppressors, and anxious to fight in order that their own oppressors, after having squeezed the last drop out of the home noodles, may extend the squeezing process into foreign countries, and at present into the noble Boerland. Boer—I pronounce it boar—and it sounds pleasant to my ear, because I hear with my heart as well as my ear. Boer, how I like a real boar; untamed and unconquerable, he is fighting big-bellied John Bull; fighting against an enemy a hundred times as rich and strong; rich with illgotten wealth and strong in his cunning, by means of which he has duped 40,000,000 people to take up the cause of gambling speculators and to fall on a handful of liberty-loving Boers to crush them into submission.

I hope those boorish Boers will continue to fight like boars and bore bullet holes into every Britisher who dares to touch their country or interferes with their independence.

Boer is derived from the German Bauer—a farmer or builder, as Getreide Bauer, grain farmer; Brucken Bauer, bridge builder.

Friend Jones, you had better revise the ethics of your New Dispensation; make them broad enough to apply even to a Boer fighting for justice against English greed, grab and gold.

Roseburg, Ore. M. LEMMER.

## REVOLT THE HARBINGER OF DAWN.

The recent attempt on the life of a notorious parasite—more politely speaking the Prince of Wales—is causing an unlimited flow of printer's ink, and the use of some very expressive language in consideration thereof, by infernal hypocrites and scoundrels who are never horrified at the sight of blood, except it be made to flow from the veins of the privileged classes. To gratify the private aims of English statesmen and to add to the glory of England's crown, in short, at the imperative command of the rulers, thousands of men have been slaughtered the past few months in South Africa. Yet, aside from the benefits derived from the reigning family and their aid de camps, the besotted and prostituted statesmen of England, nothing is gained by the working classes in this era of conquest but added debts, which means added slavery and degradation. Every decent, sensible English workingman knows that this is true. Yet this colossal crime against humanity is aided, abetted and indorsed by press and pulpit.

Yet how expressive and touching is the wail that goes up from "hypocrisy's lair" at the act of that 15-year old Belgian boy. How utterly they fail to account for so bloody an assault on the person of one so great and noble as Albert Edward. Especially does the "crime" appear the more abhorrent as the prince is noted for his regard for the poor classes. What mockery! His position gives the lie to the words. To prove his regard for the workers he must cease to be a parasite, must abdicate the throne and repudiate the divine right of certain ones to rule and prey on their fellows. Great is the wonder expressed in the press of the civilized world over an attempt on the life of a royal personage. To me the only wonder is that such personages exist when their very presence on this earth is an insult to all decency and self respect. This is where all the wonder comes in.

Telegrams of condolence and congratulation flash from the heads of nations to the royal family of England. What are those formal dispatches compared with the electric flash from the hearts of revolutionists to hearts that give an answering throb. Welcome is the emphatic protest of the boy Spidio against wholesale murder. If the revolt of thousands of men against criminal invasion and parasitism is justifiable then is the revolt of one man or boy against the same crimes noble, great and grand. The true revolutionist does not deny isolated acts of revolt. We know such acts are the harbingers of the great revolt to come. There will be those who will declare that Spidio's act was that of a fool, but I say the only fools are they who apathetically submit to envy, iniquity of statecraft, who have neither the brains, courage or self respect to repudiate any act of government no matter how infamous it may be. Let us face the facts. Thought leads to action, to rebellion, and the spirit that actuated the boy Spidio, is the real source from which progress springs, or is even possible. "The power to think and the dividing line between man and the beasts of the field." May one never forget these words of the immortal Bakounine, and may one also welcome their manifestation in Spidio's act. KATE AUSTIN. Caplinger Mills, Mo.

The man who is his own master can never sink into servitude to any passion or become a victim to his own debasement. He will be a man of principle, whose ideas of right and truth will rule his conduct. He will be a man of honor, whose selfish interests will include the most faithful and helpful relations to others. His egoism will not be indifference—Victor E. Southworth.

He will be a man of feeling, of fine sensibilities, who will suffer in the injuries and misfortunes of others and will rejoice in their welfare.—V. E. Southworth.

## COMRADE MORTON AT HOME.

The visit of James F. Morton, Jr., during the past week, has been one of the pleasantest events in the history of Home community. After remaining several days in Tacoma, where he delivered a lecture in Parker hall to a large audience, another to the Cooperative Brotherhood temple, and a shorter speech at a meeting of the local branch of the Social Democracy, he came to Home on Wednesday's boat and that evening met a number of our people at the paper folding, which is the occasion of a weekly gathering at O. A. Verity's home.

Thursday evening a reception was given at the residence of Mary C. Parker, where nearly all the residents of the community were assembled. The evening was spent in having a very enjoyable social time. Comrade Morton made a short address congratulating the comrades, in a humorous manner, on the evidences of cheerfulness and contentment among a people that publish a paper called DISCONTENT. Several comic and sentimental songs, accompanied by instrumental music, were rendered by the local glee club. Comrade Morton recited Browning's "Phidippides." Gertrude Mellinger gave a recitation, "Miss Malony on the Chinese Question," which excited considerable merriment.

Saturday evening Comrade Morton delivered a lecture on the "Growth of Liberty." The school house was filled to its utmost capacity, quite a number of visitors being present in addition to nearly all the local population. The meeting was opened by a song by G. H. Allen's senior singing class. The address was adapted especially to outsiders who are unacquainted with the objects, aims and ideals of Anarchists. The speaker showed that the whole history of human progress has been a struggle against restrictions imposed by established authority, and that liberty has been gained only as restrictions have been removed. Every evil of the past has been a good thing in its place in the chain of progress, for it has been an improvement on some worse evil that preceded it. At first the primitive tribes killed their captives and ate them. This was the best use that could be made of them at that time, but by and by it became more profitable to keep them alive and make slaves of them. Thus chattel slavery was established as a step in advance of primitive cannibalism. But after another interval chattel slavery became offensive to an improved public sentiment, and it was displaced by the present system of wage slavery which then was regarded as real freedom. Now there is a growing sentiment in favor of the abolition of wage slavery and the substitution of some other system which will secure still greater freedom for the classes who produce the

(Continued on page 4.)



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## A LITTLE TALK.

IV.

"I see they found Molineux guilty of murder in the first degree."

"Yes; that is, the jury brought a verdict of guilty; whether they actually found he was guilty beyond a doubt may be another question."

"O, well, I guess he is guilty enough."

"That is what the jury did: guessed he was guilty enough to require at our hands that he be killed."

"I don't see how they could have judged differently."

"Judge not, that ye be not judged." Doesn't it seem a little curious that, with such an awful penalty pending, they pronounced him guilty, since there was hesitancy enough (for any cause) on the part of the jury, to make it necessary for them to ballot 12 times?"

"Wouldn't your verdict have been the same?"

"It is not a question of what I would have done, but a question of right and wrong. Society is out of order; in all its departments some men have assumed the right to demand that some other men shall think and act in obedience to their will. Now, I say, doesn't it seem a little curious that men so far neglect to assert their right to individual freedom of thought as to find, in obedience to the custom of society and the will of other men, cause and justification for cold-blooded, premeditated public murder while at the same time, in their own minds, they are undecided, they hesitate to do so? Is this right, is it in justice to the cause of humanity?"

"But he took human life!"

"Certainly he did, if he is guilty of the crime charged; and I want you to distinctly understand that I am not defending the murderer."

"Then if he is of a disposition to murder, and he committed the murder he is accused of, he has forfeited his life and ought to be held to pay the forfeit."

"Then let nature demand it. To legalize murder does not make it any less a crime. Nature is no respecter of persons. One life is as sacred to nature as another, and for the taking of human life she inflicts the penalty, notwithstanding man-made law has declared it legal. Because of our indifference to the sacredness of human life a crop of murderers is being continually born to society. Legalized murder, whether by the hangman's rope or the electric chair for the gratification of our fiendish passion for revenge, or by the wholesale slaughter of a people by an army of invaders for the sake of greed, is, in the nature of things, productive of evil effects. In the case of Molineux there is an expression of doubt—we do not positively know; but in the case of those who take his life we do know; and if all murderers forfeit their lives where can the end be? The question of right and wrong, good and evil, cannot be decided by brute force; hence there is no end to

murder. I say society is out of order! Society has committed the crime Molineux is charged with; he is but a fester, a sore that has broken out, caused by the diseased condition of the social body."

"What would you do with the murderers?"

"I am trying to show, in the most simple manner in which I am capable of using the English language, that, if the individual has not the right to take human life, a body of individuals has not the right. The state—society—a collective part of the social body—cannot possess a right that is not the prerogative of each individual part. This question of the crime of the individual murderer is not a question of itself separate from the question of crime committed by society in taking human life; nor is it a question separate from the conduct of society in all its departments. The law which governs man's conduct is the natural law; is of society's own nature and renders man happy or unhappy, inclined to do good or to do evil according to social static—man's obedience or disobedience to nature. Nature admonishes man to seek his own safety and to avoid harming himself or his fellowman. This is inherent in the nature of sensible society, and must tend more and more to direct man's conduct; and as we cultivate this inherent principle we shall learn to despise the evil doer; the murderer will become an outcast from society."

"Don't you believe that if the law of capital punishment was abolished murders would increase?"

"I believe that when social conditions are right human nature will be for the first time free to act in harmony with natural law. I believe that if human nature is not fit to govern itself, as individuals, human nature is not fit to make laws to govern a people. I believe that if man-made laws passed for the gratification of man's selfish, cruel and inhuman desire, were abolished, the natural law which governs man's conduct for good or evil, according to social conditions, would fast tend toward social regeneration. Man's selfish, cruel and inhuman desire, of which I speak, are the fruit of government, are propagated and cultivated by statute law. As Jos. Rhodes Buchanan has said: 'War and all the other curses of our social system (poverty, crime and pestilence) are as distinctly involved in our educational system as the oak in the acorn.' Murder is one of the curses of our social system; hence, to abolish capital punishment—legal murder—is to commence the abolition of our educational system of social government which distinctly involves all crime."

A. A. ORCUTT.

## JUSTICE UNDER GOVERNMENT.

According to the San Francisco Examiner the people of Palo Alto, Calif., are boiling with rage at the action of a justice of the peace in fining a Chinese girl upon a charge of stealing that she might be delivered into the hands of highbinders who wished to use the girl in a house of illfame.

A constable went to the mission, where the girl had been taken after being rescued from a house of prostitution, took the girl into custody, and the justice meeting them on the county road, at 2:30

a. m., opened court then and there, tried the girl, pronounced her guilty, fined her \$5, and the fine being paid by her accuser the girl was given into his custody who disappeared with her. The girl's former master placed a value of \$1,500 upon her.

A reader of DISCONTENT asks what action would be taken under Anarchy in such a case?

My only answer is that in a state of freedom I do not believe such disgraceful acts would occur. They occur today only because the women of this and other countries are slaves to men; in this case the girl was a means of bringing her master in money without his having to labor for it. Under freedom the men could not so use the women, hence, no such cases would occur; but if they should, I cannot conceive of a worse failure to meet out justice than happened under government at Palo Alto.

O. A. VERITY.

## TALKS WITH THE BOYS AND GIRLS.

IV.

Well, so Tommy Moore says we had a jolly chat about love, and as love often leads to parentage it might be well to talk some about parentage.

Ah, blush not, girls, for it is no disgrace to be a mother, nor is it a disgrace to do that which is necessary to become a mother. Births, you know, are necessary to the continuance of the race. Were there no more births the world would become depopulated. Then, as parentage is necessary to the continuance of the race, as it is natural, and as most persons desire to become parents, how can it be wrong, disgraceful or undesirable?

We must, however, take the circumstances and conditions into account. It is not desirable to bring children into the world when we are quite sure that they will have to suffer, either from disease or want. Yes, girls, be quite sure that you can bear healthy children, and that they will have a fair chance in life. When war is at an end, and cooperation is the mode of doing things in all the affairs of life, then the only question in regard to parentage will be whether you desire to become parents. Then, that is, when government and monopoly are no more, you can feel sure, girls, that the little ones you bring into the world will never suffer from privation and starvation as so many do now. Until then it will be necessary to keep the probability of suffering from want in view when contemplating parentage.

Of course the boys want to be papas, to have sons and daughters, but they should always take the wish of the one they desire to be the mother of their children into account, and also the probability of the little ones coming to grief in any manner.

Some of you probably think it is necessary to get married in order to become parents, but such is not the case. Marriage, as it now exists, is not only a property regulation, calculated to put the woman into possession of the man, and in turn to give her a claim on his property. The church teaches that marriage is a divine institution, which the church should control, but the state has stepped in and now claims the right to control it. It matters not which one controls it, they make all those who become married pay for the privilege, and the pay, dear chil-

dren, is what the clergy and politicians are all after.

Reason denies the right of either the church or the state to interfere in the sexual relations of the people. What you agree to among yourselves does not concern anyone else.

If Sally Smith thinks she wants to become a mother, and wants Harry Jenkins to be the child's father, and they look at all sides of the question and conclude that they can bring a healthy child into the world and provide for it until it can take care of itself, then it is right that they should become parents, and wrong for anyone to interfere in the matter. Others may claim the right of society—by which they mean the state—to regulate all such affairs in the interest of society, but such claim is mere subterfuge to deceive you. The real motive in all state interference is to get money, and we deny the right of the state to exist, much less to extort money from people for doing what they have a right to do.

Nor does it follow that you continue to be parents in company with the same partner for life. If Sally Smith should conclude that one child by Harry Jenkins was enough by him, but should desire another by someone else, it would be all right. On the other hand, if Harry should happen to find another who wished to become a mother by him it would be perfectly right for him to become the father of her child.

Parentage is a natural desire, as old as the race, as indestructible as any other natural desire. Care should, of course, be exercised in this matter, but so should the fullest freedom. Liberty to choose the companion of the child's begetting should be the unquestioned lot of every woman, and in the future society which Anarchism looks forward to it will be without doubt.

Then, children, can we expect those lovely, sweet-tempered, robust babies which every parent longs for. Then children will be that which their parents desire them to be. Ah, yes, those sweet-faced girls I now see before me will, under such conditions, become the loving, happy mothers of beautiful, love-inspiring children, watching them with tender care, administering to their wants, making companions of them as they grow up, and ever rejoicing in having brought such children into the world. Then quality will take the place of quantity, and, while fewer children will be born, fewer will die while young; more of them will grow to maturity, and all of them be healthier, brighter and happier than those we see around us today.

I see, children, that you are enthusiastic for such a state of affairs. Well, it remains with you to create such conditions if you want them. The future is yours. You can bow the neck to tyranny, be the slaves of church and state, or you can fling these relics of the past away, assert your freedom from them, and usher in the glorious time of liberty, agreement and cooperation.

HENRY ADDIS.

The true man believes in the solidarity of human interests. Mankind is not to be compared to a mass of heterogeneous things thrown into a heap—a muddle of unassociated and antagonistic individuals.—Victor E. Southworth.



## HOW I FELT AT HOME.

The reader will note the heading of this and, perhaps, say, "What do I care how he felt at Home." If one does, then I can only say that I wish he had been with me on that beautiful Sunday when I landed at the little colony of friends at Home. It was nearly noon when I arrived and I had to leave before three. It was a quick round I made from house to house; just a handshake, a glad word and a brief goodbye to each of my friends was all I had time for.

I called at the school house. It was empty, but I opened the door and passed in. What I saw brought tears of joy welling to my eyes, though the matter was very simple. Let me relate. On one wall was printed in large letters, "TO THINE OWN SELF BE TRUE." And on another wall: "SELF GOVERNMENT IS THE TRUE GOVERNMENT"; while in front, over the platform, was the word "LIBERTY." As I looked I felt that this was a "way of progress," and I felt glad, indeed, that there was one public school where not only such mottoes were regarded as vital, but where it was diligently sought to manifest the underlying spirit to the pupil's mind.

True education is the drawing out of what is inside; is never, and can never be, brought about by outside force. If children can be led to see and realize the truths represented by these mottoes then their upward growth will be rapid and assured.

How true it is, as the poet quoted writes:

"To thine own self be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

Let the children get imbued with the true spirit of liberty, and understand the individual responsibility of self government, and they have a good foundation on which to build.

Well, words fail me; I have only told in part how I felt over there, and I cannot express the depth of my good wishes to my old friends at Home.

Tacoma, Wash. GEORGE SWARZ.

## KORESHAN SCIENCE.

For two or three years past I have been studying Koreshan science and have had considerable correspondence in regard to it with parties on both sides of the question, some opposed to it and some favoring it. The more I have studied it the more fully I have become convinced that it is all right, that it is the only true system of science there is. In fact it is the only system at all. There is no other system. All other so-called systems are but fragmentary. They are partial views of partial truths, disconnected, irrelevant and inconsistent.

The Koreshan system is INTEGRAL. It begins at the beginning, the point of conjunction between spirit and matter. It accounts for everything. It explains everything. It solves the problems of origin and destiny. It defines the relations between God and man, between man and nature, and between man and society. It is definite and coherent, logical and conclusive. There is only one universe. There is only one system of universal truth. There is only one science of numbers. Mathematics and ethics correspond.

That the earth is a hollow cell, envisioning a central sun is a proposition, to my mind, clearly deducible from the laws of analogy or correspondences between physics and metaphysics. That the eminent astronomers take no stock in this theory cuts no figure with me. I have no more reverence for the eminent astronomers than I have for any of the stuffed and painted humbugs, the distinguished divines, the prominent politicians, the commercial princes, the mighty medicine men, the crowned murderers and bediamonded harlots that play the leading parts in the ghastly drama called "civilization." If the foundation is defective the whole edifice must come down. Not one of these builders of sand-based structures knows the hidden meaning of the word "foundation."

I am one of those who believe in the teachings of the Galilean carpenter and have no doubt that he was the messiah of the dispensation now ending. This belief is popular now but the lesson it conveys is lost alike on his alleged followers and his enemies. He came to his own and his own received him not. His new system of ethics was ridiculed and rejected. It has always been thus. The heart of humanity is unchanged. Every messenger of new truths has been scorned and his message discredited. The future is always at war with the past, and the present is the battlefield. Every step toward new light and liberty is opposed by the majority, and especially by those in office and authority. That the blind leaders of the blind masses are incapable of understanding Koreshan science is no proof that it is not true, but merely proof that history is repeating itself. Herod always tries to kill the new-born Christ. The god of the things that are always opposes the advent of the new god of the things that ought to be.

If secularists had brains enough to understand Mental Science, or metaphysics, and if the Mental Scientists had brains enough to understand the principles of sociology, and if both together had brains enough to comprehend the principles of individual liberty and natural selection that Anarchists are trying to enunciate, then these three factions might harmonize on a few points. But the whole world of humanity is broken up into sects or fractions that are incapable of grasping more than one idea at a time, and, therefore, utterly incompetent to relate these fractional truths together into an integral system. This is what Koreshan science does. And this is why it is opposed by all the sectarian factions or fractions.

The old saying that it takes nine tailors to make a man may have some relation to the fact that it takes all the partial truths of all these sects to be blended together harmoniously to form the perfect truth in its wholeness or integrity. Light is the physical correspondent of truth and all the varying colors of the rainbow are derived from the decomposition or dissolution of the white rays of light. And similarly all the varying shades of sectarian beliefs and unbeliefs and partial truths are derived from the decomposition or dissolution of absolute truth.

Absolute is the opposite of dissolute.

Absolute means not in solution, not dissolved, not watered nor reduced in strength, not adulterated nor weakened nor depraved. It means full strength, high proof. Absolute truth is too strong for our debilitated mental condition. It is hot stuff. It burns like fire and corrodes like acid. The truth turned on at full strength and in its purity would burn up the whole present system of society. This is what is actually meant by the fire that is to burn up the world (the present order of things) at the end of this dispensation.

Koreshan science is the science of absolute truth. That is why it is opposed by all the sects and fractions and fragments that are based on partisan prejudices, personal interests and preconceived opinions. Each sect of reformers wants to put a patch on the old disorder. Each wants to reform that part that affects his own interest but leave the rest as it is. Koreshan science does not propose to patch up the old system, but to introduce a new dispensation, a whole new system, body, mind and soul—a new church, a new state, a new system of education, a new industrial and social and financial system. No patch work about this. All things must be made new. The individual must be reformed and rebuilt as well as society; and the laws governing personal reform correspond and harmonize with the laws governing social reform. This is where the Koreshan system proves itself. It works both ways, both by analysis and synthesis, by multiplication and division.

J. L. JONES.

## THINK INDEPENDENTLY.

If people will not think independently for themselves (and allow others to do the same) such are but slaves. To be guided by the will of another will make one very liable to be guided to his injury. It makes little difference whether the would-be leader is honest or not, the chances are that such leading will result in the master's advantage to the detriment of the slave. Even were all honest, conscientious, and desiring only others' welfare, still it would be bad and result in injury all around. I sometimes think a conscientious, honest leader works more ill than a dishonest one. The very honesty of a leader causes us to rely too much upon him, and if he is in error (which owing to weak human reason is common with all) the result of such leadership is very bad, worse than if we lacked confidence in him. The human mind is so constituted that however wrong one's ideas may be, to the individual mind such error appears to be correct. In other words it is all but impossible (if not quite so) that man, or men, can come to correct conclusions. Nature is very misleading. According to my idea the one who attempts to lead or instruct another upon an uncertainty is doing a great harm and, though perhaps unintentionally so, is in reality a most wicked person. So misleading is nature, or, rather, our views and reasoning upon objects, that the chances are but one in a great many that such ideas are right. There are more chances that they are wholly wrong, and the fact that there are many who are of the same opinion does not add an iota to the possibility of such opinion being right. Rather the more that believe a thing

true the more likely it is to be false. Numbers do not affect the truth or falsehood. The beginning of wisdom is, as I look at it, for one to realize that there is but little that is reliable. We must realize our own folly even upon some points where we feel sure we must be right. We are, as it were, at sea, without even a compass, and no one to help us. So little does anyone know that he should always hesitate in giving or receiving orders. Live and let live with as little friction as possible. J. W. DEWEY.

## ECONOMIC MUTUALISM.

There will be no relief for distressed business, burdened industry, until the people are convinced that interest is unnecessary, unjust, ruinous, and shall determine to abolish it. As long as its exactions are continued labor and trade will be disturbed or periodically paralyzed, and the country drift toward ultimate ruin. In plain terms, interest is robbery; labor alone produces wealth. When I use the term "labor" I mean not alone the toil of the hand, but the toil of the brain as well, in all the productions of useful industry. Interest, which produces nothing, grasps a share of labor's product; it compels a producer to pay more than the cost of his product for what he consumes. Its essential iniquity is manifest in the fact that it enables a man to live in idleness on the toil of others. Whoever is compelled to sow that another may reap is a slave. Interest is the prime source of social discord; it has made foes of labor and capital. There is no natural ground on which these should be antagonists; essentially one, they would not be at war today had interest never come to sever and estrange them. What is the consequence of these mutual hostilities? It is that the capitalist is forced to oppress the laborer, or the laborer to ruin the capitalist—driving one to bankruptcy or the other to starvation—thus annihilating production. In the existing social system capital is despoiling labor because it is at war with labor; the abolition of interest would restore peace by gradually restoring all capital to the hands of its parent—labor.—Ex.

We have received for review a copy of "Vaccine Virus," a small pamphlet published by the Anti-Vaccination Society. The object of the pamphlet is to show the absurdity of inoculating people with one filthy disease to prevent contagion from another. Even if vaccination was of any benefit, Anarchists would be opposed to its compulsory enforcement. But any intelligent person who will read the anti-vaccination literature cannot fail to be convinced that the remedy is worse than the disease. The principal science there is about the present system of medical science (so called) is the science of swindling the "patients" out of money. The medical, legal and theological systems are all parts of one governmental machine for the suppression of knowledge and promotion of ignorance so that the people may be more scientifically plundered. It is impossible to go into the subject of vaccination fully in one short review. Persons wishing to inform themselves on this subject should send for the literature published by the Anti-Vaccination Society of America. Address Frank D. Blue, 1329 N 12th street, Terre Haute, Ind.



## COMRADE MORTON AT HOME.

(Continued from page 1.)

wealth of the world. But there is now a class of conservatives who use just the same arguments against any further progress or improvement that their ancestors used against every step toward freedom that has been made in the past. The conservative is one who holds there is no need for improvement, that things are good enough as they are.

No justice can be done to this lecture in a condensed report of it. To be appreciated it should be heard or read in its completeness. Comrade Morton is a speaker who makes friends and not enemies, who attracts and interests his hearers and never repels by harsh denunciation or unkindly or ungenerous criticism. He does not harangue in a high key, nor declaim, nor howl calamity. He reasons like a trained lawyer or logician. He uses no incendiary language and makes no appeal to blind, base passion, to hatred or revenge. He appeals to the intellect and the heart, to the highest reason and the noblest manhood. He shows that education and evolution must proceed from within outward in accordance with natural law. Progress is growth toward higher manhood and greater humanity. Normal growth is only possible under liberty. Whatever restricts liberty hinders growth.

No reasonable person could fail to be convinced by his logical, dispassionate and obviously truthful statement of the principles of cause and effect, and to have their minds, to some extent, freed from the absurd prejudices against freedom and the unfounded fears that liberty would lead to destruction. The world is better now than it was in the past just in proportion as we have more liberty, and the same rule is fundamental and unvariable; the more liberty the better.

This lecture was of great helpfulness in confirming the faith of our own people in the justice and truth of these principles and in creating a favorable impression and removing distrust from the minds of outsiders. The audience listened with deep attention and evident appreciation, varied by frequent outbursts of genuine applause when good hits and telling points were made, and even the young folks did not manifest the least signs of restlessness or inattention, though the regular Saturday night dance was to follow at the conclusion of the lecture. They would have been pleased to listen an hour longer.

The meeting was closed by another song from the singing class, and then the floor was cleared for dancing, in which most of the audience participated till midnight.

Sunday afternoon a party of 22 boarded Comrade Dadisman's launch for Tacoma, making the trip in less than three hours. In the evening Comrade Morton delivered an address at the Theosophical Society's hall. The subject this time was "The Unity of Being." In this lecture the speaker showed himself as familiar with the various systems of philosophy as he is with the history of political and social evolution. He held that the force underlying all social progress is this primary principle of the unity of being. Egoism and altruism must ultimately find their equilibrium when we reach the consciousness that

the best interest and highest happiness of the individual can only be attained by coming into harmony with those natural laws that secure the liberty and promote the happiness of all. The physical laws that govern the universe have their correspondences in the metaphysical laws that govern the individual and the ethical laws that govern the evolution of society to higher planes of civilization.

After the lecture was concluded a great number of written questions were handed in to be answered by the speaker, many more than could be taken up in the limited time at his disposal. The questions were chiefly on social and economic subjects, which showed that the inquirers had a keen perception that any system of philosophy or Theosophy or religion that does not tend to better the physical conditions and material environments of the working classes of the world is of little good. The speaker answered the inquiries satisfactorily as far as he went, for he is one of the few who grasp both the physical and metaphysical problems and realize that hungry stomachs cannot be filled with barren theories or transcendental philosophies that have no practical application to the necessities and struggles of every-day life.

The audience was said to be the largest ever assembled in the Theosophical lecture room. Comrade Morton lectured by invitation of the society. The Theosophists are a staid and respectable body of people, yet when Comrade Morton, in the most genial and pleasant manner, assured them that he was an Anarchist they manifested no symptoms of alarm. The motto of the Theosophical Society is the Brotherhood of Humanity. The ideal of Anarchists is the Brotherhood of Humanity. The Brotherhood of Humanity and "The Unity of Being" mean pretty nearly the same thing, so there is evidently no inconsistency in being both a Theosophist and an Anarchist. No thinking people are frightened by the sound of names.

On Monday afternoon the party left on the return trip from Tacoma, and, after a delightful ride on the blue waters among the fir-clad islands of Puget Sound, all arrived safely at Home in the evening.

J. L. JONES.

## ASSOCIATION NOTES.

J. W. Hause, of Puyallup, Wash., paid us another visit last week.

J. W. Gaskine, who spent two or three months here last year, is with us again.

J. W. Newbern, of Richmond, Ind., was with us two days the past week viewing our location and getting acquainted with the people.

Comrade Muirhead, of Glasgow, Scotland, paid us a visit of a few days last week. He is visiting the different colonies in this part seeking information for friends in Scotland who desire to locate in this country.

The land owned by the Mutual Home Association is located on an arm of Henderson bay known locally as Joes bay, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-hold-

ing institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 83 people here—23 men, 19 women and 41 children. We are not living communistic, but there is nothing in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so.

## HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock every Monday, Wednesday and Friday at 1 p. m. Leaves Sunday at 8 a. m. Be sure to ask the captain to let you off at HOME.

## RECEIPTS

Berger \$1, Loving \$1, Barthelot \$1, Dewey 54c, Muirhead 50c, Austin 50c, Morong 50c, Levene 50c, Boerma 25c, Young 22c.

The Educational Club (Boston) meets every Sunday at 2 p. m. at 45 Eliot street. Free discussion.

## OUR WORSHIP OF

## PRIMITIVE SOCIAL GUESSES

BY EDWIN C. WALKER.

No man is wise enough to foresee the secondary results of any proposed rest action, and no history is copious enough to record the evils that have ensued upon denials of liberty.—George E. Macdonald.

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is not in magic potions, "specifics" or electric cap-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes.

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## A PHYSICIAN IN THE HOUSE!

A NEW FAMILY MEDICAL WORK.

BY DR. J. H. GREER.

This book is up to date in every particular. It will save you HUNDREDS OF DOLLARS in doctor's bills. It tells you how to CURE YOURSELF by simple and harmless HOME remedies. It recommends NO POISONOUS OR DANGEROUS DRUGS. It teaches simple COMMON SENSE METHODS in accordance with Nature's laws. It does NOT indorse DANGEROUS EXPERIMENTS with the surgeon's KNIFE. It teaches how to save HEALTH and LIFE by safe methods. It is entirely free from TECHNICAL RUBBISH. It teaches PREVENTION—that it is better to know HOW TO LIVE and AVOID DISEASE than to take any medicine as a cure. It teaches how typhoid and other fevers can be both PREVENTED and CURED. It gives the best known treatment for LA GRIPPE, DIPHTHERIA, CATARRH, CONSUMPTION, APPENDICITIS, and every other disease. It is the best medical book for the home yet produced. It is not an ADVERTISEMENT and has NO MEDICINE to sell. It tells you how to live that you may PROLONG LIFE. It opposes medical fads of all kinds and makes uncompromising WAR ON VACCINATION and the use of ANTITOXINE. It has hundreds of excellent recipes for the cure of various diseases. It has 16 COLORED PLATES, showing different parts of the human body. The chapter on PAINLESS MIDWIFERY is worth its weight in gold to women. It has a large number of valuable illustrations. The "CARE OF CHILDREN" is something every mother ought to read. It teaches the value of AIR, SUNSHINE and WATER as medicines. It contains valuable INFORMATION for the MARRIED. It advises people with regard to marriage—tells who should and who should not marry. Those CONTEMPLATING MARRIAGE should get this book at once. This book has 800 pages, is neatly bound in cloth and will be sent to any address for \$2.75.

## ORDER OF DISCONTENT.

## Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.  
Second: Wife or husband.  
Third: Children of deceased; if there is more than one child they must decide for themselves.  
All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereon.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

## CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association on the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association, upon complying with the articles of agreement.